knees, others leaned back against the wall or the divan with a knee cocked up to support an outstretched arm, their fingers allowing the amber beads of a *komboloi* to fall at intervals of a few seconds. All were luxuriously asprawl and akimbo, and the company bristled with shepherd's crooks. They were laid across their laps or tilted at a slope over their shoulders. Some of the shepherds' crooks, staffs grasped by gnarled fists, stood bolt upright; others were propped against the wall; the top of each well-worn shaft was joined to a twirling hook carved in the shape of a dolphin, a dragon, a ram's head, or a snake.

Only a couple of the guests were dressed in black kilts. The others wore rough and hairy black jodhpurs. A few of the wildest and shaggiest were shod in rawhide moccasins tilting up like canoes, worn over swaths of white wool bound about their ankles with broad thongs. All of them wore their soft black skullcaps rakishly askew. Except for the white and pleated bridegroom, who stood by the door receiving horny handshakes and whiskery embraces from the guests, nearly all the people in the room were middle-aged or stricken in years. They conversed at the top of their voices; used to shouting against the wind to each other from hilltop to hilltop, they find it hard to modulate their voices at close quarters, so the smallest talk is stentorian, and the only alternative is a collusive and almost inaudible whisper, to which they suddenly resort if they notice a look of suffering on their interlocutor's face.

THEIR thick rural tones sounded different from those of Thrace. They resembled, rather, the dialect of Roumeli and of parts of Epirus, much further west; an accent which consists of suppressing all final vowels and most of those in the middle of words as well, giving their speech an oddly chopped and consonantal ring. It was made harder to follow by a private vocabulary for the details of their calling. Different kinds of springs, qualities of grass, ways of hut building and bell tuning, breeds of sheep and goats and horses and watchdogs all have special names. They have their own expressions for the tupping, lambing, weaning, shearing, carding, spinning, milking, seething, scalding, path finding, tent pitching, camp striking, trough scooping, and weather divining around which their whole life turns. How should a layman know that the reddish- or dark-faced sheep are called *Katsnoúla*, or that belling them is called "ironing" or "arming" them? Or how many *okas* of bronze, and of what pitch, should be slung around the neck of a bellwether? Or that the best time to arm the flocks

/269 cont./

[776] [789] men comes from the Church. We shall speak of it in connection with religion.

As in the case of the demons, one also distinguishes several categories of fairies. There are fairies dressed in white and others dressed in black. The former also wear multicolored clothing "like the gypsies," the Sarakatsani say. All are dangerous. The first can metamorphose man into anything and even carry him off if they are able to steal from him an object that belongs to him. On the other hand, if the man happens to appropriate one of their personal objects he becomes their master. People even tell of a man "who, having stolen a fairy's [588] kerchief subdued her and finally married her." The second /type of [191] fairies/ have the habit of calling to a passerby and anyone who is rash [753] enough to answer becomes voiceless. They can also strike him with in- [734] curable illnesses, make him insane, disabled or infirm for life. The first type frequent springs and streams. One can hear from afar, especially after twilight, their voices and their laughter. For they love lively conversation and jokes and they give themselves up to it while spinning. Very often their presence is announced by the sound of violins. It sometimes happens that a Sarakatsani, passing these places the next day finds on the ground the weight from a spindle left there by the supernatural spinners. (57)

57. The Sarakatsani of "Plaka" (Pélasghia) showed us a "fairy weight" on which we shall comment farther on.

The black fairies haunt gorges and wooded ravines and the depths of the [789] mountains. Avoidance of these places, of sleeping near springs, and above all carrying incense and salt always on oneself are the common methods of [263] protection of the Sarakatsani. They explain that salt, a heavy substance, makes a man heavy and thus the fairies cannot take him away.

[776] [777] The moires, fairies of fate who are three in number, come down close to the newborn child three nights after its birth and determine its destiny

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece
SaraKatsani EH14
Vlachs EH15



S V 291 We started off by trying to identify different groupings among the nomads. Christos Berates was himself of the Karagouni (Arvanito-Vlachs), and even he found it difficult to draw the distinctions in dress between his people and the Sarakatsani and Koutso-Vlachs. The women of the Sarakatsani usually wore sandals with large pompoms attached; the Koutso-Vlach women usually wore an embroidered bolero, although the small hats they once wore have now disappeared in favor of a simple head kerchief. He S V recognized, of course, the linguistic differences and pointed out that the Koutso-Vlachs do not know Albanian the way his people do. When Berates 191 V spoke Greek, he did so with a liquid or French *r*, a fact which the Greeks present attributed to his Albanian linguistic background. Other Karagouni [194] spoke Greek with the same peculiarity.

S 186 When the discussion turned to other customs, Berates indicated that the Sarakatsani (the Greek-speaking group) have their noses up in the air, thinking themselves better than the other nomads. As we have already noted, they have unwritten laws not to marry outside their group. They, like the S Karagouni, will betroth their sons or daughters without the young persons V having seen the proposed mate, while the Koutso-Vlachs allow the young 584 man to see whom he is to marry quite a while before the wedding wreath is put on her head.

S V 511 Conversation became animated when I asked the men to tell me what the income would be from a "fairly good-sized" flock. They assumed that such a flock numbered 700 sheep, 400 of these producing milk. Each of the 400 can be expected to give 25 okas (an oka equals one and a third quarts) 434 of milk during the winter season and 10 okas in the summer, making a total 233 of 14,000 okas per year. The whole fleece from each of the 700 sheep will average three fourths of an oka of wool, or 525 okas per year for the flock. [433] In addition, about 150 male lambs will be sold for meat. Thus, the income over a year would be, with 30 drachmas equaling one dollar, 74,600 drachmas.

The animation came about when the agricultural-extension worker tried to raise some of the shepherds' estimates of income to what he considered a fair amount. They kept insisting that they received very little but finally reached agreement on the above figures. They were only too ready, however, to list with enthusiasm all of the expenses they had. In drachmas, these items included:

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|---|---|
| Winter and summer pasture | 49,000 |
| Hire of shepherds (6 for flock, each at 5,000 per year) | 30,000 |
| Food (chiefly bread for hired shepherds) | 6,000 |
| Salt (so sheep will drink more water and give more milk) | 1,000 |
| Travel expense of head shepherd | 7,000 |
| | 93,000 |